The
UNITARIAN MONTHLY

No. 177 (Vol. XV.—6.) JUNE, 1918. ONE PENNY

Attend Your Church.

The Rev. A. W. LITTLEFIELD, whose words are here quoted, is the Unitarian Minister at Needham, Mass., U.S.A.

BE in church every Sunday, if possible; like a good warrior, who would do battle for his country's honor and safety, if one cannot go one's self, "send a substitute." Be hospitable—the welcoming hand; show neighborliness in spiritual concerns; perfect the appointments of the place dedicated to the ideal to which you invite the guest in the things of the spirit. That's all, primarily, that we need, good comrades of the faith that makes falthful and the truth that makes free—full services of worship, generous, gracious, spiritual hospitality. Is not such a call to go forth to this present day with abundant spiritual life and goodly fellowship?

Rev. A. W. LITTLEFIELD, U.S.A.

Notes and News.

The "Unitarian Monthly" has survived the very trying times of the War by reduction from 16 pages to 8, to meet the ever increasing cost of paper. The Editor hopes to keep the Magazine going, and is confident that he can do so if only the continued support of the churches and denominational societies is assured.

The Annual Meeting of the S.-E. Wales Unitarian Society at Cardiff on May 6th was addressed by the Rev. J. P. McCarthy, Ph.D., of Waltham, Mass; Miss E. R. Lee, B.A., and Rev. Simon Jones, B.A

Anniversary Services conducted at Stockton-on-Tees, May 12th, by Rev Alfred Hall, M.A., B.D., of Newcastle, were followed by a very successful anniversary conservazione on Monday the 13th.

The Whit-week Meetings at Essex Hall, London, are being held as we go to press.

Sunday School Anniversary at Mottram, May 12th, attracted large congregations and collections amounted to nearly £20. Rev. H. E. Haycock was the preacher.

Ilkeston Chapel had 226th Anniversary, May 12.

The Annual Conversazione of the N. Cheshire Unitarian Sunday School Union was held at Brookfield Schools, Gorton, on April 20th.

The Todmorden League of Unitarian Women has 164 members.

At a military camp at Devens, Mass, U.S.A., the Unitarians include seven or eight higher officers, thirteen captains, forty-two lieutenants, and about two hundred non-commissioned officers.

N.E. Lancs. Unitarian S.S. Union Annual Musical Festival was held at Padiham, May 11th, attended by 350 people.

Rev. C. Biggins, assistant minister Todmorden Unitarian Church, has asked leave of absence to join the R.A.M.C.; and Rev. J. Hipperson, of Macclesfield, is also joining up.

The New Zealand Unitarian Conference has issued the first number of "The New Zealand Unitarian," intended to be a quarterly. The Editor is the Rev. G. E. Hale, B.A., of Wellington.

Rev. W. S. Woods, Unitarian minister, Taunton, is adopted as Parliamentary Labour Candidate for that division.

Rev. F. Summers aged 76, has been presented with £1,500 and an address on his retirement from his work as missionary at the Dingley Place Domestic Mission (Unitarian), London. Mr. Summers is now residing at Southport in ill health.

At Dob Lane, Failsworth, Manchester, the 220th Anniversary Services, April 28th, were conducted by Rev. Lt.-Col. C. Seymour Bullock.

Anniversary collections at Astley £32; Pendleton, £18 6s. 9d.; Lye, Stourbridge, £30 10s. 6d.; Swinton, £15; Bank-street, Bury, £63 17s. 4d.; Mossley, £70; Rawtenstall, £54 5s.; Wolverhampton, —19 7s. 6d.

Sales of Work, Horwich, £120; Huddersfield £157.

The Hinckley Unitarians have sent over 100 men to the war and 17 have been killed.

At a Conference of the London District Unitarian Society it was strongly urged—April 20th, that young people ought to be educated in regard to the Unitarian movement.

Pasteur Charles Walner, of Paris, died May 12th, aged 67.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

Dear Comrade,

Whether you are fighting at the front, or engaged in War service at home; whether you are man or woman on the battlefield or in the factory, you need to be cheered and sustained by an inspiring Faith. You can work and fight the more bravely if you are sure that the end aimed at is worth all the risk and sacrifice. If you feel that you are right in the effort to deliver humanity from the tyranny of brute force and military aggression, you may be sure that it is God's battle and that He is with you in the conflict. Bishop Phillips Brooks once said:—"What a difference it makes to the worker against evil if he is really able to think of the great fight in which he is engaged not merely as his fight but as God's fight; as his fight because it is God's fight and he is God's? Especially two things must come as the result of such a consciousness—the spirit of thoroughness and the spirit of justice. The man really counting his struggle God's, must determine never to be satisfied until the victory is complete, and he must shrink from and refuse every temptation to use any weapons except the weapons of righteousness in a battle which belongs not merely to himself, but to the Lord of all righteousness and truth.

Certain it is that in all ages this conviction has been at the heart of all the most earnest work that the world has seen. The reformers who have really done the work have been those who have dared to call their work a work of God. It has been the voice of God in their ears."

Sad as it is that this fight necessitates slaughter, it is a lamentable fact to which we have been compelled to submit. On the one side it is might in the service of wrong; on the other, might for the Right. Being sure that you are in the Right your conscience is clear, and you can take your part in the struggle with good heart. A Statesman once said "I am on the side of the angels." May the conviction that you are on God's side be your inspiration.

It is this conviction that sustains those at home, enabling them patiently to bear your absence from them, and filling them with loving thoughts of you in your heroic tasks. —Ed.

From War to Peace.

Above the chaos of impending ills,
Through all the clamour of insistent strife,
Now while the noise of arming nations fills
Each throbbing hour with menaces to life,
I hear the voice of Progress! Strange indeed
The shadowed pathways that lead up to light.

But as a runner will sometimes recede
That he may so accumulate his might,
Then with a will that needs must be obeyed
Rushes resistless to the goal with ease,
So the whole world seems now to retrograde,
Slips back to war, that it may speed to peace;
And in that backward step it gathers force
For the triumphant finish of its course.

—Ella Wheeler Wilcox.

Gardening.

By REV. WILLIAM C. HALL, M.A.

I am a man beset by enemies, who try me in body and soul—the one they tire, the other they irritate; but they are good for me to encounter. Briefly, I am the cultivator of an allotment; happy, moreover, for that fine word of R. L. Stevenson, "What can be more heavenly to poor mankind than to have one's hobby grow into a duty to the State?" And I am happy too, in that the temporary duty seems to have developed into a permanent hobby.

It has been said that gardening is the greatest humanizer, because it brings a man into close company with Mother Earth and compels him to feel and realise his kinship with Nature, of whose Soul his own soul is. I had observed the uncommon patience of those of my friends who before me were diggers and planters; now I have discovered their secret, more to me than the solution of not a few theological problems: that they are so patient and extraordinarily human because they have learnt how to accept the hostility as well as the friendship of nature. And I am learning. Weeds and malignant growths I have cleared and piled in heaps; and over the altars of their sacrifice shall trail the prodigious marrow. But soon I shall be assailed by the ravages of insects and little beasts which have no good manners or morals, and I must be ready and alert and ruthless, or woe betide again my onions. I have apprehension of the oncoming of old enemies,—who have their proper work to do, if I would leave them to it,—but I am fearfully expectant of new foes. "Gardening," says my partner, whose business is to contribute brains to our concern whilst I supply manly sinew, "teaches us to be ready for a new enemy every day." "Yes," I have said sardonically, "and a new offensive, a breach in the thin line of my good temper, and perhaps the doubling-up of half our hopes." Which shows that I have only half learnt my lesson.

I want good crops; but the things of the spirit are more precious, and this gardening is teaching me that all the enemies that spring around me and would upset me are intended to set me up, to build patience in me, patience that can suffer adversaries, and courage that, suffering them, can overcome them.

I shall learn a good deal, if I learn that all my surprising enemies come about me only to bring me a bigger soul.

Peace Behind the Veil.

"Carry on!" "Keep the flag flying!" Such are the heartening messages we receive from our absent boys, who continue to indulge and express the hope that they will soon be back amongst us. Alas! some of those who have expressed that hope in their letters to me have been called upon to pay the last debt, and will never more return to fill their vacant places. Peace be with them!

And why not with us who remain also? Why may we not find in the land of the living the peace we hope and believe that they have found "Behind the Veil"? Does it ever strike those who declare that there can never again be friendship and mutual confidence between us and our present enemies that "a lasting peace" has been concluded between those of the belligerents who, like the "highborn child and the beggar" in the song, have "passed homeward side by side?" Or do they really believe that while every English or French soldier who falls secures a comfortable place in Abraham's bosom, every German or Austrian who dies fighting for his country finds himself on the wrong side of the "great gulf" that separates Dives and Lazarus, and begs in vain for a drop of water from his enemy's flask to cool his parched tongue Certainly that is the only consistent position for those who "can never again have any dealings with a German." Is not this picture nearer the truth?

As they languished there on the field accurst,
With their wounds unbound, in their mortal pain,
Said one to the other, "I faint from thirst!"
And the other made answer "What drops remain
In my waterflask thou shalt surely drain."
As he lifted the flask, the other replied,
"I pledge thee in this till we meet again!
There'll be no war on the other side!"

—J. MORGAN WHITEMAN.

Dob Lane Chapel, Failsworth, Mancheter.

THE Dob Lane congregation can trace its origin directly from the passing of the Act of Uniformity, 1662. There is evidence of meetings for worship at private houses of those who dissented. During the pastorate of Nathaniel Scholes, who was the first regular minister, 1691-1702, the old Dob Lane Chapel was erected (1698), the trust deed defining the trust to "permit the edifice to be used for a place of meeting of Protestant Dissenters, for the public exercise of religious worship, according to the liberty of the Toleration Act." In July, 1715, a Jacobite mob broke into the chapel by night and smashed pulpit, pews and windows, and did other damage for which compensation was claimed and received from the Ecclesiastical Commissioners. In 1718, there were 375 adherents iucluding 23 county voters.

The ministers and congregation changed in theological belief from Calvinism through Arianism gradually into definite Unitarianism, which became the settled doctrinal position by about 1810. There was an accession of members during the ministry of James Hibbert, 1847-1851, from the Barkerite Methodists, Robert Allen, superintendent of the Bethel Methodist New Connexion Sunday School being expelled from that body for his Unitarian opinions. From 1691 there have been thirty-two ministers including Pendlebury Houghton, 1779-1781 tutor at Warrington Academy; Lewis Loyd, 1790-1792, who became a banker, and whose son was made Baron Overstone; William Stevenson, 1792-1796, father of Mrs. Gaskell; George Walker. F.R.S., 1801-1803, head of the Manchester Academy; and George Buckland, 1828-9, afterwards Professor of Agriculture Toronto University. The present minister, Rev. J. Morley Mills, has been minister at Nantwich and Bootle with much acceptance and settled at Dob Lane, 1909, and under him the work has prospered so that it may be said that the Dob Lane congregation is one of the healthiest and strongest of the Unitarian body in the Manchester district.

In 1878 the old chapel was closed and the present building erected on the same site at a cost of £1,620, which added to cost of organ and other expenses reached a total of £2,333. The Sunday School founded 1812, replaced old schoolroom with the existing schools in 1887; in 1896 the Jubilee Celebration of Sunday School was held; and the chapel Bi-centennial in 1898.

The congregation at Dob-lane is active, influential and fully alive. It exerts no small influence upon the public life of Failsworth and Newton Heath. It has a numerous membership (28 new members have been enrolled during the past year) a large Sunday School and week-day School, and various other connected institutions. It has sent many into military service; and in the midst of war-time difficulties bears clear witness to the Unitarian gospel and the eternal verities of the moral and spiritual life.

DEATHS: Trooper Herbert J. F. Magill, of Larne, from wounds, Rouen, April 6th, 23; Mr. Jas. Samuelson, Sidmouth, April 14th, 88; Rev. Jeffrey Worthington, B.A., Collumpton, April 18th, 83; Lieut. J. E. Hamblin, of Ipswich, killed in action, Mar. 24th, 32; Mr. W. J. Scopes, Ipswich, April 18th, 82; 2nd Lieut. W. O. Varian, of Stillorgan, Dublin, killed in action, Mar. 30th; Mrs. Wm. Noble, Bolton, April 14th, 72; Mr. Nathaniel Campbell, Belfast, April 26th; Mr. John Sale, senr., Northampton, April 26th, 85; Mr. Tillotson Wilkinson, Colne, April, —; Commander Bernard H. Ellis, D.S.O., of Potter's Bar, London, died in France, from wounds, March 25th, 32; 2nd Lieut. C. A. Jones, of Prestwich, died of wounds, May 1st, 22; 2nd Lieut. R. P. Greg, of Styal, died of wounds, May 3rd; Miss Agnes M. Poynting, of Hindhead, May 6th; Mr. Arnold Wood, Edgbaston, son of Rev. Joseph Wood, May 8th; Capt. C .R. Lupton, of Leeds, killed May 9th, 19; Mrs. Jacob Boys, Brighton, May 14th, 93.

For the Children.

By REV. H. FISHER SHORT.

HOW DOES YOUR GARDEN GROW?

"Mary, Mary, quite contrary,
How does your garden grow?
With peas and beans,
And curly greens,
And potato plants all in a row."

My dear Little Friends,—

Long, long ago, some people came across the sea to England and when they went back again told their friends they had been to a land of roses. Very nice of them, wasn't it? Do you know what they would say if they came to-day? They would say they had been to a land of allotments. You may have heard that when Napoleon wanted to say something nasty about us, he called us a nation of shopkeepers. Very silly of him, wasn't it? Why, keeping shop is great fun, as every little girl knows. And even big, strapping boys of six and seven enjoy buying brick-dust coffee, thornleaf tea, rubbing-stone sugar, and lovely farm butter made of clay. Napoleon was certainly "off his horse" that time. The Kaiser would be a great deal nearer the mark if, to-day, he called us a nation of gardeners. If—a very big 'if' this—if the German Emperor came to England and travelled up and down and across the country, he would find thousands and thousands of gardens, little and big, and thousands and thousands of gardeners, big and little. And he would get the surprise of his life. "Here," he would say to his sea lords, "stop that submarine nonsense. We can't beat England that way. Why, even the boys and girls are growing their own food. You may sink the Australian mutton and the Argentine beef and the Irish pork, but you can't sink these bothering allotments. Starve Britain into surrender? I tell you, it can't be done!"

Mary, how does your garden grow? And yours, Jackie? Oh, I know it makes your back ache, and your arms tired; and I know something of blisters that smart and burn. You see, I do some gardening myself. I can quite understand how you think longingly of playing at school or soldiers; because there are such a lot of things I like better than digging and planting and weeding, especially weeding. That's an awful nuisance, isn't it? Well, let me give you a tip. It's one that helps me when my collar is limp, and the perspiration is dropping off my chin, and I am wishing that Adam had been forced to do all the gardening he started.

Home-grown salad is nicer than you can buy, and ever so much cheaper. There are no carrots and turnips, cabbages and potatoes, half so good as those you grow yourself.

That's a good tip, but not the best. When I'm "fed up" as the soldiers say, I just think of what my brothers and your brothers and all our brothers are doing and suffering for me and you, for England and humanity, and I am ashamed that I have groused. Then, I get on with my digging and do an extra lot of weeding, and feel thankful I can do my little "bit." That's the tip: try it.

Yours right heartily,

H. FISHER SHORT.

Nat. Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
Hon. Treasurer: Mr. E. BUSER.

TEMPERANCE: A RELIGIOUS QUESTION.

THE reports of the Whit-week meetings in Essex Hall, London, will soon have been printed, and it may be appropriate here to emphasise the subjects chosen by the Rev. W. G. Tarrant—"The Relation of Abstinence to Personal Character," and by the various speakers at the public meeting held on behalf of the British and Foreign Unitarian Association "The Power of Religion in Upbuilding the Life of the Nation." There is a very close relation between the two. It has been already pointed out on this page that Temperance is a religious question, and on the other hand, the most casual reference to history shows how the decline and decay of nations has come almost invariably, in consequence of their disregard of Temperance principles. We remember, too, an address a few years ago in which Mr. Tarrant gave six reasons for being a total abstainer, and they were the overthrow of the career of six fellow students who gave excellent promise of great usefulness in the Christian Ministry. Their failure was due to intemperance. Reformers recognise the national danger in the drinking customs of our time and in the grip of Reformers recognise the national danger in the drinking customs of our time and in the grip of vested interests upon Government and Parliament, and by the political machine are endeavouring to roll away the stone that imprisons our dead, but it needs the personal influence of the saviours of men to call them forth from the tomb, and complete the resurrection of the soul to pure and noble life. By all means let politicians and religious men and women unite in this great work of uplifting the nation, but let us not relax our personal task in influencing character in Sunday School and Band of Hope, but insist that in the overthrow of our national vice, individual total abstinence is the surest weapon of defence and offence.

—R.N.

Salem Chapel.

IT was called Salem Chapel. That was its proper name. In its time there had been much life and earnestness associated with it. Some of the old members spoke with deep affection and reverent enthusiasm of their young days, when there were always large congregations and a crowded Sunday School.

"Ah!" said they, heaving a sigh and shaking their heads—"they were great times at Salem. We had some grand men and women who were fine leaders, and who exercised a very powerful influence, and commanded a numerous following. Chapel was no secondary consideration to them. They were fervent in spirit, and zealous in everything that was for the good of their place of worship. The young people loved their chapel. They would as soon have forgotten their Sunday's dinner as forget to be in their places at divine service. What a change from that time to this!"

Yes, there had been a great change. And it was due to many different causes. In fact the world as it was in 1860 was a very different world from what it had become in 1910. In the middle of the 19th century there were fewer interests to occupy the minds of people. The ways of life were steadier and movement much slower. The worshipping assembly was often the only public meeting for weeks. The Sunday School was the principal educating agency for the young folks. There was less economic pressure in each day's work. Though the working day was longer, it was in many ways less exhaustive. But in the 20th Century all sorts of public movements demanded the consideration of people. Innumerable entertainment attractions—concerts, theatres, picture houses, Sunday excursions, and a host of other interests made claims upon their attention. Quite a revolution had taken place in the industrial world, and in family life. With shorter hours of labour and increased wages had come the speeding up of machinery and the quickening of the pace all round. The physical strain had become greater, and drain upon energy more exhausting. With increased leisure, strange to say, there was less ability and inclination for the consideration and study of serious subjects. At the end of the day's labour the mind seemed less capable of concentration upon mental culture. Workers attending an evening lecture were more inclined to become drowsy and to go to sleep. And consequently there came to be a great craving for excitement that would arouse and tickle the dormant faculties. The multiplication of interests lessened attachment to the home. The employment of young people in mills and factories amongst all sorts of adults did much to loosen the control and influence of parents. The general spirit of materialist commercialism pervading human affairs deadened much of the moral sense and destroyed interest in spiritual life. Hence there gradually came to be more slackness on attendance at Sunday worship, and churches and chapels everywhere suffered in consequence.

Salem Chapel had for some considerable time been seriously affected by these changes, and the attendances at worship and at Sunday School were very poor compared with what they had been. The brunt of the burden of keeping the church going fell upon a mere handful of very faithful souls. The majority of the members took but little active part in the sharing of the work, making it very hard for the devoted few who were left to do nearly the whole of it.

"I don't know what things are coming to," said one. "If it were not for about a dozen people who carry the burden, the chapel would have to be closed. Many of our members are but seldom seen in their places at service. They seem to think that the chapel can get along very well without them, but they make a great mistake."

"Ah!" said another, "the slackers are starving the church. They reckon that Salem Chapel is their's, and that they belong to it, and so in a way it is their's, the slackers' chapel, but it has to take a back seat in their thoughts. Anything will serve as an excuse to be away; company come to take tea with them, or an invitation out to tea with their friends, or a walk into the country, or the reading of a novel, a fine day or a wet day—folks are very queer nowadays."

"Yes, see the effect on their children who grow up without moral discipline and with little spiritual education indifferent to religion," remarked the first speaker; "it is sad to think of."

"The development of the soul is neglected," rejoined his friend; the spiritual life goes unfed. People quite overlook the fact that happiness and abiding prosperity depend entirely upon spiritual forces, upon righteousness of disposition and character, upon justice between man and man. Problems of work and wages even are religious questions at bottom, involving righteous adjustment."

"Just so," said the other; "if only people could see, it is plain that the promotion of applied religion in the ordinary affairs of everyday life is the only way to improve the conditions of society and to harmonise the conflicting interests of both individuals, classes, and nations. The business of a church is the business of each member, and if the members neglect it they are guilty of contributing to moral and spiritual bankruptcy."

"Well, my friend," remarked speaker No. 2, "we quite agree as to the evil, but how can this indifference be remedied? Something ought to be done, and without delay, to bring the matter home to the minds of the 'slackers.' If they are shareholders in a commercial concern they look well after their dividends, but as shareholders in a church they do not appear to care whether there

is any dividend or not, I mean of course moral and spiritual."

"The minister will be wise," rejoined the first speaker, "if he keeps insisting from the pulpit Sunday after Sunday on the supreme importance of spiritual things, the paramount necessity of sharing spiritual fellowship; the sacred claim of public worship; and the dissemination of a definite religious Faith by which to live. God can be made a present reality and felt as a constant companion —all the more if people will meet and seek each other's highest welfare. How to get them to come together is a problem not easy to solve, but the Church Committee, along with the minister, should be able to devise some means of getting at each member and thus awaken new interest and arouse fresh earnestness."

This was the problem at "the slackers' chapel." Is that your chapel? Are you a slacker? If so, will you do your part to solve the problem? You know how to do it. Take care to be in your place at public worship on Sunday. Do not any longer deceive yourself and others by any paltry excuses. The Lord's business is your's, and should take first place. If you attend to it others will follow your example. And then there may be no slackers, and yours will not be "The Slackers' Chapel."

MINISTERIAL CHANGES: Rev. J. Ruddle preached his farewell at Newport, I.W., on April 28th; Rev. W. R. Shanks has resigned at Broadway Avenue, Bradford, and at Idle; Rev. A. Leslie Smith has been welcomed at Hunslet, Leeds; Miss Margaret B. Crook, B.A., is appointed minister at Octagon Chapel, Norwich, for six months; Rev. Joseph Anderton has resigned at Mill Street Mission, Liverpool; Rev. Donald B. Fraser, has been welcomed at St. George's Chapel, Exeter; Mr. Ernest A. Smith, B.Sc., of M.C.O., is appointed minister of Dean Low and Styal; Mr. W. M. Long, appointed to charge of Christ Church, Nottingham, and Loughborough Unitarian Church.

WE BELIEVE.

We believe that true Salvation
Is, to live the life divine,
And that heaven is now and ever,
Where true love and goodness shine;
That the Life is more than doctrine,
How to live and how to die,
And that good deeds are the seedlets
Of the harvest fair on high;
That we build while here, the mansions
Read of, far above the skies,
And that character and kindness
Are the keys to heaven's prize. —Anon.

MOTTRAM (Unitarian) CHRISTIAN CHURCH

SALE OF WORK, JUNE 6th and 8th. Openers: The Mayor of Glossop (Mrs. H. Partington) and Mrs. H. E. Dowson. Special Effort to clear off debt £240, and to raise money for long delayed repairs and renovations.

Donations in aid of effort to clear £350 will be gratefully acknowledged by H. BODELL SMITH, Minister,
Mottram, Manchester.

Provincial Assembly of Lancashire and Cheshire.

THE ANNUAL MEETING

WILL TAKE PLACE AT MANCHESTER

On Wednesday, June 12th, 1918,

SERVICE IN CROSS STREET CHAPEL, 11 a.m. Preacher: Rev. E. D. Priestley Evans; Supporter, Rev. Dr. Mellor. BUSINESS MEETING in the Memorial Hall, Albert Square, at 2 p.m., the President, Rev. Dr. Mellone in the Chair. Evening Meeting in the Memorial Hall at 6 p.m., the President in the Chair. The Rev. C. J. Street, M.A., LL.B., and T. Fletcher Robinson, Esq., will open a discussion on "Our Churches and the Supply of Ministers."

Friends are requested to make their own arrangements for Luncheon and Tea.

Transactions of the Unitarian Historical Society.

Ready NOW. Contents:—

"An Apology for the English Arians," Dr. Powicke.
"Deeds of the Westgate Chapel, Lewes," R. M. Montgomery, K.C.
"Nonconformity at Norton" (ii), Rev. C. J. Street, M.A.
"The Old Meeting, Aberdare," Rev. R. J. Jones, M.A.
"Records of a General Baptist Church," Rev. W. H. Burgess.

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